

Council Meets On Proposal

Members of the College Council met yesterday to begin deliberations on a proposal from Dr. Donald Reitz that an Advanced Program in School Management be established by the Education Department.

The Department currently offers the opportunity for students who have completed their Master's degree to continue or to develop anew a coherent speciality beyond the thirty-credit level. This program is called CASE, Certificate of Advanced Study in Education.

Need Apparent

Teachers and administrators from school systems throughout Maryland have participated in this program. However, the Education Department has become aware of a need for a curriculum that would offer advanced graduate students not only course work about school administration, but also some exposure to field work on the practical aspects of administration.

After approximately a year of consultation with administrators of many of Maryland's school systems, those of private and in-

dependent schools in the Baltimore metropolitan area, and those of nearly twenty systems in Pennsylvania, Dr. Joseph Procaccini submitted a detailed report studying the feasibility of this program.

His report, which was approved by the Committee on Graduate Studies is budgetary requirements could be met, presents a description of an internship program which would satisfy a widespread need for a controlled exposure to the situation of administrators in schools. The internship would climax the program. It would be preceded by conceptual courses, simulation courses, and independent field study involving the student in critiquing and evaluation specific management situations in a school or in a system.

Candidates to be Screened

Candidates for this program would be screened by the department through personal interviews and testing. They would already have their Master's degree from an accredited university, preferably in the area of school administration.

Con't. P. 8

Is your campus organization sponsoring an activity or offering a service you would like everyone to know about? Starting with the March 2 issue, THE GREYHOUND will be running a column of announcements from college groups. To use this service, type up your announcement

briefly and take it down to THE GREYHOUND office in the Student Center basement. If no one is in, slip it under the door. The paper publishes each Friday; deadline for any issue is the previous Friday. (For instance, deadline for the March 2 issue is February 23.)

A Lesson On Growing Things

By Diane Sapliway

Loyola of the East may someday be known as the eastern Eden. The beginnings are being nurtured at this moment in a little greenhouse at Cylburn Park Mansion. Mr. Frank Burke and his band of budding horticulturists are tending seeds and cuttings destined for this campus with the first signs of spring. If their dreams come true, Loyola will become a botanical paradise.

Before going to the green house in mid November they had planted hundreds of tulip bulbs so that every corner of the campus will be splashed with color this spring. Come May the air behind Millbrook House will be scented with parsley, sage, rosemary and thyme. Mr. Burke plans to cultivate an herb and vegetable garden there. He hopes to landscape the new library with birches and beds of annuals and will attempt to nurture the forsaken area behind the science building into a flourishing topiary garden.

This diversity of plant life at Loyola could provide a rich

source of study as well as pleasant havens for study. "It would be nice to see students reading in leafy groves around campus, by fountains and under arbors." Mr. Burke suggested that a new tradition could be started by which the different classes and alumni donate plants or money for the dedication of these spots of visual beauty. A number of alumni have already provided the college with money for large crop of flowers for this spring.

Mr. Burke has been associated with Loyola since 1958 through scientific plant service inc. About one year ago, however, he put aside his own business concerns to direct a training program in cooperation with the Department of Vocational Rehabilitation of the Baltimore Association of Retarded Children (B.A.R.C.). The purpose of the program is to develop well trained horticulturists and to place them in the field, thus giving people usually written off the chance for productive lives. The backing for the project



Jim Gardener works with residents of X.C.E.L.L. to prepare them for their high school equivalency diploma.

O. V. S. Outlook

O.V.S.: A "Natural High"

The Office of Volunteer Services

Focus: Rehabilitation Of The Drug Addict...

"One pill makes you larger
One pill makes you small
But the ones that mother gives you
Don't do anything at all
Go ask Alice when she's ten feet tall."

Jefferson Airplane

The Office of Volunteer Service also applied for Title I funds from the Federal Government through the State Agency for Title I. These funds are to be used to produce a film that would depict the daily life

of an ex-addict at X.-C.E.L.L. so that the therapeutic community approach to the problem could be adequately exposed to the public of Baltimore city and county. The film is to be produced by the Loyola College Communication Arts Department. The proposal, one of seven, in the state of Maryland to be chosen, was prepared by Dean Nangle, Ed Ross, Mr. Melanson, Fr. Vince Curtin and George Shuster. However, while the proposal has been accepted by the Advisory Council, with the recent cut-backs in federal spending and the impounding of funds by President Nixon, the status of

the proposal is somewhat dubious.

Why not get a "natural high" by helping people who really need it? George Shuster S.S.J., and Rodney Fulton, both staff workers for the Office of Volunteer Service, have set up a tutorial program at X.-C.E.L.L., Inc. in Baltimore city. X.-C.E.L.L. is a therapeutic drug rehabilitation program based on the Synanon approach. Using volunteers from Loyola College who received credit through a fall semester theology course. Teh Church and Social Concern, taught by Fr. Ahern of Campus Ministries, X.-C.E.L.L. instituted a bi-weekly G.E.D. diploma preparation class. Five students volunteered two nights a week, two hours a night to work with the residents in improving their basic math, reading and English skills.

During the first week of March, the Office of Volunteer Services will be sponsoring a film and panel discussion concerning the problem of drug addiction. The film "SKEZAG" has been billed as "the most powerful and perhaps controversial film ever made about drugs" and was a gold medal winner at the Atlanta International Film Festival. The showing of the film will be followed by a discussion of drug addiction and rehabilitation by members of X.-C.E.L.L. and the audience.

Anyone who might be interested in doing any kind of volunteer work in the field of drug rehabilitation can stop by the office (U-204) Monday thru Friday, 10-2 and talk to one of the office workers about the various placements available. These include X.-C.E.L.L., C.O.M. DA. P. at Sheppard-Pratt hospital and a local hotline, Hand-in-Darkness.

originated with Dr. Fisher, former vice-president of Loyola and continues to be encouraged by Fr. Sellinger. Mr. Burke hopes eventually, for backing from the business community as soon as news of the work reaches sensitive ears outside the college.

Since September, Mr. Burke has watched his six apprentices from B.A.R.C. grow in the skills of landscaping.

"They work like old English gardeners who have the time to devote to growing things. They can identify almost every plant on campus. Attendance has been unbelievably good. They would come early, on their own--no transportation was provided, and stay late." B.A.R.C. does, however, provide many other services, the most valuable being Mr. Emanuel Rosenblatt, a smiling, rotund man who assists Mr. Burke more as a companion for his student workers than as an official supervisor from B.A.R.C.

Both men claim that the

single, most significant explanation for the high level of motivation and morale among his students was the fact that they were made to feel a part of the Loyola community. They mixed freely with the students who showed an appreciation of their work. "We were treated like men here and not boys," said Harold Brown (H.B.). His comrades, Clarence Sills, Charles Elkins, Garrett Robinson, Danny Thoman and Rodger Mathis expressed the same feelings their last day on campus before the Thanksgiving holidays.

On April 15th, they will all return with the fruits of their winter work at Cylburn Park Mansion. Soon after will come graduation and for some a permanent job at Loyola, along with new faces to swell the ranks.

The success of this training program is at the root of Frank Burke's dream to transform Loyola into a garden spot, and he believes the college community is the secret to the project's budding success.



The Jaundiced Eye

by

Stephen Shields

The State legislature is considering again this year a bill which proposes to lower the legal age of majority from twenty-one to eighteen. It is very likely that the bill will pass this year. It was tabled last term so it could be better studied by the Legislative Council, which meets when the legislature ends its official term.

I feel that it would not be to anybody's best interest if this proposal becomes law--neither the State's nor those between eighteen and twenty-one. First of all, there is a considerable difference in the maturity of an eighteen year old as opposed to a twenty-one year old. At eighteen, a person is just leaving high school, which is a well regulated, somewhat sheltered environment. He has had no work or college experience. How has he been prepared to accept legal majority? What does he know of the responsibilities of incurring debt, willing property, making credit transactions and the like? Probably little. Even if he does, that still does not prove that the average eighteen year old has the maturity to accept these responsibilities adequately. He is more vulnerable to unscrupulous salesmen than one who has had more practical experience.

I have heard it often argued that the eighteen year old of today is more mature, more intelligent, and, in innumerable other ways, better off than his counterpart of yesteryear. Those who contend this maintain further that television and the proliferation of books have exposed today's young to greater sources of knowledge. They make a direct connection between intelligence and the ability to cope with practical, everyday problems. In short, they think that

knowledge and maturity go hand-in-hand.

Nothing could be more faulty. Just as knowledge does not necessarily co-exist with virtue, neither does it necessarily give maturity. To those who disagree with me, I simply suggest that they live on this campus one weekend. Loyola stands as living proof that there is a connection between more knowledge and more beer. The amount of drinking done during the weekends here does little to advance the theory that eighteen year olds are capable of responsible drinking. I do not, of course, object to the use of alcohol--only its abuse, to which our dormitories stand as very vocal evidence. The residents of the Loyola area can testify to this, I am sure. It would be most unfortunate if our students handled the other privileges of legal majority as they handle this one.

In short, the eighteen year old of today is no different from his ancestors at the same age. Knowledge of itself does not confer automatic maturity. It can lead to it over a period of time, just as all experience gives a greater insight into what life's responsibilities are all about. Today's eighteen year old is just emerging from adolescence, a trying time. I say wait three years until he is more settled and has a greater sense of direction before granting legal majority. Twenty-one has proved a suitable age for quite a few years. I see no reason to change, especially since many of the eighteen, nineteen, and twenty year olds on this campus, at any rate, do not seem able or willing to accept the change.

Letters To The Editor

What Is Left?

TO THE EDITOR,

It seemed a bit ironic last Thursday night when a priest stood up in Loyola's Chapel to give his wholehearted support to a group of men who have brought terror and destruction to Northern Ireland. But like so many others, Father Sean McManus feels that the only way the Catholics of Northern Ireland will get their civil liberties is to throw the British government completely off their little island.

Throughout Ireland's history the English have walked on and suppressed Irishmen. The Irish Republican Army have given up trying to talk because their words are falling on deaf ears. The Protestants who control the jobs and government of Northern Ireland don't want to hear the cries of injustice coming from the Catholics because of their contempt for them, not religious, but political. The Catholics or, better still, the Nationalists have turned to guns and bombs in an effort to open the deaf ears of their oppressors. The I.R.A. is attempting to shake the very fiber of society and to shake loose the oppressing hand of the Ulster Government. But the Irish are just as much to blame for hatred which exists in Northern Ireland. The contempt of anything English is an Irish heirloom, handed down from generation to generation (with good reason too), and any Irish history book will bear that out.

Even at the lecture at Loyola, it was quite evident that there was a lack of communication. A man stood up to question an I.R.A. Policy and immediately he was harrassed. No one wanted to

listen, just as no one is listening in Northern Ireland today.

The hatred, fear and mistrust will have to be buried in Northern Ireland and a new era of trust must be initiated. It might seem a ridiculous, trite and naive statement, but what else is there?

Kevin Lynott

Thanks

TO THE EDITOR,

I would like to express my appreciation publicly for all the Loyola community has done to make my recovery speedy. I have never ceased to amaze the doctors in the speed of my recovery, and I really feel it is due in no small way to all that was done by the Loyola community, especially through prayer.

I am about totally healed and I will start the second semester tomorrow, and hopefully graduate on schedule with my class this May. Thanks is due to Dean McGuire for permitting me to make up the work, and my four teachers for working patiently with me during the January semester.

The accident brought my busy life to a complete standstill on November 2nd, and I spent twenty-three days in Bon Secours Hospital undergoing brain surgery. God spared me for some reason for they tell me I almost died.

So thanks for all the prayers, cards, considerations, visits, flowers - just thanks for everything!

Sincerely,
George Shuster

The Religion of Understanding

by S. Strausburgh

While religion in general and liturgical celebrations in particular may not be of substantial importance to most of Loyola (with good justification) there is presently a group of faculty and students who have come together to create a new form of liturgy, a new form of "being together" that can be both inspiring and meaningful for the student.

Under the direction of Bernard Huybers, a Dutch musician, this liturgy began in September and since that time it has undergone many major modifications. But from the beginning it has attempted to focus clearly on the problem of personal existence; the struggle of men and women to be hopeful in a world that sometimes seems hopeless. In order to bring to light the mystery that we are human beings, we have abandoned much of the traditional religious language that has echoed in stone churches to stone ears. We have abandoned much of this language, not because it is traditional, but simply because it does not work anymore. This weekly gathering of people is an attempt to leave the world of the gods, a world of magic where someone or something "out there" solves our problems, brings us good luck and helps us to pass our tests. This new form of liturgy urgently calls us to the world that we see around us: a lonely world, a world sometimes hateful, sometimes uncertain, but, nevertheless, our world a human world. This is the theme of our meetings--What does it mean to be human?

There are probably a good number of students who are undergoing a personal struggle to understand themselves, to be free--in short-- a struggle to be a man or a woman. But who is helping these people? Who or what on this campus is telling the student what it means to be a man or a woman? Who is telling him what it can mean to love another person; what it can mean to live life and live it well?

This is why the men and women who plan these gatherings have come together -- to be of service to those students who want to understand themselves and their everyday experiences in a new and deeper way.

In concrete terms, how is this done? It is in word, song and sign that we as a group express our common desire and hope, for a better life with peace and justice. In music we lose ourselves and are "taken up" as a community, we experience something that we do not easily recognize in our ordinary experience. In the words of both music and speakers we are called to reflect on the meaning of life that has been freely given to us. And in the sign of a meal we give each other bread and wine, remembering that man who was so fully human "that even today some of us call him God."

This is a gathering of men and women which is not afraid to tell people not to come unless they really want to be there. This is a gathering that will address itself to the student's questions about love and sex honestly and without prejudice; it will help a student to place in perspective the demands of parents and society and proclaim to him that he can and must make his own decisions.

This semester we will be talking about "Friendship," "Loneliness," "Fool: Couples," "Parental Pressures," and many other themes which are evocative of our experience and its deepest dimensions.

Religion doesn't have to be boring; in fact, it can't be boring if it really is being effective. Each Sunday at 6:30 P.M. in the chapel building an attempt is made to make religion effective, to make it alive for men and women who want to believe in something, who care about the future. Please come.



Liturgy Letter is Divisive and Arrogant

This Column is the first of a regular series of faculty opinions. Each week, one member of the faculty will be asked to address him or herself to a particular question. This week, Mrs. Abromaitis of the English department is responding to the experimental liturgy on campus.

As a member of the Loyola community whose interests include written communication and as a Roman Catholic on the faculty of what Loyola's handbook describes as one of the "American Jesuit collegiate foundations," I have serious objections to the style and the substance of a letter addressed to students dated January 31, 1973.

Style is not an artificial arrangement of the elements of composition; it is one with content. And the style of the letter is conducive to my inferring a kind of arrogance on the part of the authors. First, the opening of the letter: "If religious symbols do not mean anything to your experience, this letter is not for you. Do not waste your time reading it." This imperative mode seems to preclude any sort of conciliation among various members of this community. Equally divisive is the dismissal of those who are characterized as being satisfied by the "old-time religion," a phrase which has the connotation of anti-intellectualism. Traditional Christians are implicitly associated with hypocrisy by the third paragraph's contention that the speaker is "dissatisfied...with the usual pious and meaningless phraseology that often goes on in our churches..."

This same stylistic undermining of the imperfectly articulated, though loyally held, position of many orthodox Catholics is further

evident in the fourth paragraph of the letter in which God and Christian are not capitalized. Similarly, the choice of words to describe what I had been led to believe was the celebration of the Liturgy reveals an attitude of de-sacralization of the Mass: "meeting," "gathering" and "celebration". These words within the context of the letter could apply equally to a meeting of the Rotary Club or a fraternity.

The style is, as I have asserted, one with the substance. And the statement of this letter seems to me to be at odds with Vatican II, the Council which is cited as the justification and authorization for new methods of effecting the apostolic mission of members of the Church. For example I do not detect anywhere in the letter an affirmation of Vatican II's statement that with the family "Schools, colleges, and other Catholic educational institutions also have the duty to develop a Catholic sense and apostolic activity in young people." (The Documents of Vatican II, America Press, p. 518.) Instead, I find a disdain for the Catholic sense, the Church. Indeed the statement that the group for whom this letter speaks has "been trying to create forms of worship that speak not about some god who may or may not exist, but about men and women in their common search for identity and meaning..." seems to me to be a contemporary re-hash of the agnosticism and secular

humanism of the late 19th, early 20th centuries.

Thus, I wonder if the meetings of 6:30 are a substitute for the Mass or a supplement to it. If they are substitutes, how do they meet the description of the liturgy according to Vatican II: "...every liturgical celebration, because it is an action of Christ the priest and of His Body the Church, is a sacred action surpassing all others." (p. 141) If they are supplements, can the meetings be marked by a priest's consecrating bread and wine, an event which, it is my understanding, is supposed to occur only within a Mass except in specified extraordinary circumstances?

Still another area in which I detect what seems to be a discrepancy between Vatican II and what the group described in the letter is doing is in the "themes." If this meeting is substitute for the liturgy, then these "themes" are homilies. And I find no indication from the titles that they will be the means through which "...the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text during the course of the liturgical year." (p. 155)

Essentially, then, I find in the letter a rhetoric divorced from the tradition of Catholicism as it is enunciated throughout the centuries and specifically as it is utilized in the documents of the Second Vatican Council. Moreover, in the substance of the letter with its almost agnostic dismissal of the unilluminated I find a tone at odds with a Catholic apostolic mission. I believe that all of us in the community must ponder the implications of any group's vision which enjoys at least a semi-official relationship with the Campus Ministries Office, for in the activities of that office each member of the Loyola community is involved.

All references are to The Documents of Vatican II, Walter M. Abbott, S.J., General Editor; Very Rev. Msgr. Joseph Gallagher, Translation Editor. The America Press, 1966.

Broadside

Broadside is a sometimes feature that hopefully will seldom appear in this newspaper. Its sole purpose is to chronicle those errors in judgment and oversights that depart from the everyday and the mundane. The opinions expressed here are not those of the editorial staff unless so specified.

On rare occasion history conspires to offer one man the opportunity to make his mark. In this his finest hour, a man either distinguishes himself by the service he renders the community or is damned for the lack of it. Such an opportunity was offered to Ken Huber last semester.

The event that set the wheel in motion was the Student Government debate over implementation of an additional activities fee charge for the spring semester. A significant amount of time was spent in carefully investigating the problem. Finally a figure was arrived at. The figure was based on the minimal revenue boost needed by several student organizations in order to continue to function for the rest of the year. As it was decided that an addenda must be approved by the student body, a petition was to be circulated at the end of last semester.

The dates selected for circulation were December 13, 14 and 15, the last three days of the semester. The petitions never were circulated. The only explanation offered was that they just never got circulated. It is impossible to fix blame as most who were associated with this oversight prefer to pretend it never really happened.

In the next round Mr. Huber decided to have a statement mailed with the tuition bill. How this would have worked is not quite clear. It doesn't really matter because the statements were never mailed.

Whether or not the activity fee would have been passed is academic. Democratic process has once again bogged down in the bureaucratic quagmire. It should be duly noted that when the chance to display excellence crossed the threshold, Mr. Huber was out to lunch. Though the situation down here on the newspaper is not hopeless, it can best be described as desperate. The newspaper staff shall always remember December as the month that the "Precision Calculator" short circuited.

Editorial:

Who's Kidding Whom?

The administration is presently pursuing two contradictory goals which will soon place the college in a situation where a new dorm will have to be built and the undergraduate enrollment forced to 2000, regardless of what anybody says or wants. Whether or not this is desirable, if not good, is not a point for discussion here. What we find interesting is the clever creation of a situation which can be and, we are sure, will be, exploited by those who want an increase in both enrollment and dorms.

On the one hand, the Board of Trustees has established that 1500 students is the limit and will remain so for a good while. Commenting in an interview last semester, Mr. Donnelly, Chairman of the Board, made it very clear that there are no plans to exceed 1500 students for the next five years. He made clear, as well, that the resident students will be kept to 25% of the total undergraduate enrollment. The 1500 limit is the policy of the Board of Trustees and the policy against which Mr. McNierney fights.

Now for the clever part. While the Board of Trustees is making and following a policy of restrained control, the admissions office is following one of ever increasing growth. "The momentum must not slacken in our admissions policy," Mr. McNierney says. Dean Sedivy as well maintains that 150 resident students must be accepted. Suppose the college, as it says it must, accepts 150 resident Freshmen next year.

Assuming 34 present resident students, including Underwood residents do not move off campus entirely, the college will construct temporary housing.

How long, we ask, how long before the Student Life Commission, teachers, irate parents and students alike demand an end to this form of housing which will be branded an eyesore to a raw deal? How noble will be the arguments against this housing. What greater cause around which to rally than the destruction of such temporary housing.

The only solution will be, of course, to build another dorm. The arguments will then begin to snowball. Who will be able to stop them and still retain an "intelligent" position? Once the new dorm is built, we will hear the argument that we must find even more residents to fill up the new dorm. Otherwise it will operate at a continual deficit.

To increase the resident population this much in this short a time will necessitate another increase in commuter population. To quote the Chairman of the Board again, "We will keep the resident population at 25%."

The result is obvious. Whether policy demands that we stay at 1500 for the next five years or not, the machinery used to execute that policy will force the college way beyond that goal. Who could or would stop it? Once broken where will or can we stop it?

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